

HISAR ATROCITIES: EDUCATIONAL AND SOCIAL CHANGE

Rachna Sharma

Assistant Professor, KIIT College of Education, Gurugram, Haryana.

Abstract

The main work of education is to check class conflict and class-war by popularizing in the public such ideas which may bring about unity in society where the problem of national integration is the most important because of differences of caste, creed, language, etc. Indian society is a multiculturalists society, consists of diverse castes, creeds, religions and languages which are best with many social evils and harmful traditions. Even after 68 years of independence many social evils and harmful traditions still exist in our country. We can mention a case of Mirchpur Village of Hisar district (HR.), showing such social evil in this era of globalization and modernization. This research is an initiative to assess the educational and social change after Mirchpur Carnage and to bring awareness among students and teachers to eliminate such evils from our society. The survey method of descriptive research was followed and an opinionnaire was developed by the investigator as a tool to collect data. A sample of 80 students and 20 teachers of senior secondary level in Mirchpur Village were selected through purposive sampling technique. Result reveals positive educational and social changes among the students and teachers of Mirchpur village of Hisar district.

Key Words: *Social change, Educational change, Caste violence*



Scholarly Research Journal's is licensed Based on a work at www.srjis.com

INTRODUCTION

Man has created an organization in his long history. In this organization, we are free to do some work and some works are restricted, some are our duties and some are our rights. This organization known as society has a system in which we are to live and behave accordingly. Societies have some values which provide stability to it. When during the course of social change, the permanent values of society like tolerance, sympathy, truth, ahimsa, harmony, and cooperation become weak, then disintegration of society starts. In such state of affairs the main work of education is to see that these permanent values of society do not become weak. Also, to check class-conflict and class-war by popularizing such ideas in the public which may bring unity in society. Education also controls the spread of ill customs, traditions and orthodoxies to produce good members who fulfill the needs of society and solve its problems.

HISAR CARNAGE: CASTE VIOLENCE IN HARYANA

Hisar district of Haryana is located about 170km from New Delhi. A large village Mirchpur, comprising of 1700 Jat domiciliary, 350 Chamar families, 150 Balmiki families,, 25 Dom families and a handful of Brahmin households falls under this district. Despite prudent economic developments, the Dalit population of the village is largely dependent on the Jat population for their regular livelihood based on milking and farming.

In this village the Dalits have experienced caste discrimination and faced atrocities for years without acknowledged by outside world. The barbarity faced by Dalits can be understood through an incident took place in the year 2010. The formal description of the incidence is that in April 2010, a leading caste people collected in a crowd and cruelly attacked the Dalits of Mirchpur village of Hisar district in the state of Haryana. The confrontation was triggered by a dispute between some dalit youths and some drunken Jat youths driving through the Balmiki's colony. A dog belonging to a Dalit, barks at them and a son of Jat *zamindar*, fling a brick at the dog. Young Dalits objects and a quarrel follows. Two Balmiki elders, badly beaten up and threatened with dreadful consequences, apologized to the Jat elders. Now the Jats are baying, leading to the circumstances set for carnage. They set fire to the houses after looting them. 60-year old Tarachand and his 17-year old disabled daughter Suman were burnt alive in their home. More than 50 people sustained injuries. The entire Dalit society fled the village and for over two years, these families have been impoverished without food, medical facilities and employment. Their children have been left from school. The assailants received the full support of the state of Haryana as that leading cast community is politically influential. This incidence shows that the deprived classes of present Indian society are still discriminated by dominant castes and communities.

After committing the most brutal crimes, the dominant community has managed to pressure the victims to withdraw cases and not give evidence in Court against their assailants. It is this inability of the criminal justice system to prosecute offenders that has resulted in a sense of invincibility on the part of the dominant community. Now, the most important issue that survives in the Supreme Court petition relates to rehabilitation of the victim community. Ever since they fled Mirchpur, they have been living at the Tanwar Farm House, Hisar. Their lives are insecure and the dominant community may attack them at any time. Accordingly, they seek from the

Supreme Court orders directing the state of Haryana to provide them adequate alternative land so that they may build a new village where the Balmikis may stay. The story is far from over...Lawyers and social activists, who champion such causes and take up such cases, are reconciled to facing such threats and attacks. But it makes the journey for the emancipation and protection of Dalits all the more difficult and prolonged.

NEED AND SIGNIFICANCE

The incidence happened in Hisar shows that the deprived classes of present Indian society are still discriminated by dominant communities and are increasing day by day, threatening the stability of our social structure. Education is the only means to meet these sinister challenges and stop this gradual decay. This research is an initiative to assess the educational and social change after Hisar atrocities and to bring awareness among the students and teachers to eliminate such evils from the society.

STATEMENT OF THE PROBLEM

“Hisar Atrocities: Educational and Social Change”

OBJECTIVES OF THE STUDY

- 1) To study the educational and social change among senior secondary school students after Hisar Atrocities.
- 2) To study the educational and social change among senior secondary school teachers after Hisar Atrocities.

DEFINITION OF THE KEY TERMS

Educational Change: Educational reform is the name given to a demand with the goal of changing education. Small changes in education may have large social returns in health, wealth and well-being.

Social Change: Social change refers to an alteration in the social order of a society. Social change may include changes in nature, social institutions, social behaviors, or social relations.

RESEARCH DESIGN

Population: The population for this study was all senior secondary level students and teachers in Mirchpur village of Hisar District.

Sample and Sample Technique: 80 students and 20 teachers of senior secondary level were selected as a sample through purposive sampling technique.

TOOLS AND TECHNIQUES

An opinionnaire was developed by the investigator as a tool to collect data. Secondary data was gathered from review of related literature, journals, newspapers, online resources and magazines.

Table: 1 Analysis of Responses given by Students and Teachers

S. No.	Statement	Agree (%age)		Disagree (%age)		Un-decided (%age)	
		Students	Teachers	Students	Teachers	Students	Teachers
1.	The aim of education should be imparting a person for vocation and not for developing society.	12.5	20	77.5	60	10	20
2.	There should be Co-education in all schools.	81	55	12.5	35	6.25	10
3.	Schools should be segregated in terms of upper and lower caste.	17.5	00	70	90	12.5	10
4.	Sex education should be imparted in the schools.	10	50	75	40	15	10
5.	Scholarships and grants should only be given to the weaker section of the society.	20	30	75	70	05	00
6.	Present education system can go without modernization.	12	40	80	40	8	20
7.	There should be discrimination between lower caste and upper caste students in sitting arrangements for them in classroom.	3.75	2	87.5	91	8.75	7
8.	Dining with lower caste people does no harm to one's religion.	93.75	91	2.5	3.5	3.75	5.5
9.	Every person has equal right to live and prosper in our village.	97.5	91	00	1	2.5	8
10.	A person should be known by his caste and not by his individuality.	10	10	75	80	15	10

11.	Youth can bring revolution in the society.	97	75	03	25	00	00
12.	Parda System must be observed by women in our village.	13	70	45	20	42	10
13.	The society can progress only if the women have equal footing with men.	88	85	12	15	00	00
14.	The society can progress only if equal status is given to every citizen.	85	75	5	10	10	15
15.	To move away from the society is a way of cowardice.	85	90	2.5	10	12.5	00

DISCUSSION

1. 77.5% students and 60 % teachers were disagreed with the statement that the aim of education should be imparting a person for vocation and not for developing society, means they believe that education plays a vital role in development of society.
2. 81% students and 55 % teachers were agreed with the opinion that there should be Co-education in all schools while 35 % teachers were disagreed with this opinion. This reflects that the belief of gender discrimination is still persisted among teachers whereas most of the students believe in equal educational opportunities for boys and girls.
3. 70% students and 90 % teachers were disagreed that schools should be segregated in terms of upper and lower caste. This shows that most of them wish to eliminate the educational discrimination on the basis of caste.
4. 75% students and 40 % teachers were disagreed with the idea of imparting sex education in the schools while 50% teachers were found in support for the same. This reflects a gradual change in the views of teachers about imparting sex education among students.
5. 75% students and 70% teachers opine that scholarships and grants should only be given to the weaker section of the society. It means class and caste inequality still exists in their village and they wanted to uplift the underprivileged through scholarships and grants.
6. 40% teachers were agreed and 40% were disagreed with the opinion that present education system can go without modernization whereas 80% of the students confirms that present education system cannot go without modernization.

7. Most of the respondents (87.5% students and 91% teachers) have disagreed that there should be discrimination between lower caste and upper caste students in sitting arrangements for them in classroom. So they want to remove casteism from village.
8. 93.5% students and 91% teachers agreed that dining with lower caste people does no harm to one's religion.
9. 97.5% students and 91% teachers agreed that every person has equal right to live and prosper in their village.
10. 75% students and 80% teachers disagreed that a person should be known by his caste and not by his individuality.
11. 97% students and 75% teachers agreed that youth can bring revolution in the society whereas 25% teachers found disagreed with the same.
12. 70% teachers were agreed that parda system must be observed by women in their village whereas 45% students were disagreed and 42% were undecided about the persistence of this social custom.
13. 85% teachers and 88% students agreed with the opinion that the society can progress only if the women have equal footing with men.
14. 85% students and 75% teachers agreed that the society can progress only if equal status is given to every citizen.
15. Most of the respondents were agreed with the statement that to move away from the society is a way of cowardice.

CONCLUSION

In India, caste system has its distinctive nature. Every caste looks down against the cast lower to it and caste system does not allow various underprivileged communities to come together against their exploitation to stand in alliance for each other. The findings of the present research show that Dalit community faced the atrocities of Hisar carnage and as it's after effects, educational and social change may be observed among students and teachers. 77.5% students and 60% teachers believes that education can bring change in society and most of them agreed that schools should not be segregated on caste basis. A minor gender bias was found in the opinion of teachers about educating the girls and parda system but majority of the respondents were in favour of giving women an equal footing with men. The dalits were exploited in the village so

students and teachers were in favour of scholarships and grants only for marginalized sections of society. 93.5% students and 91% teachers agreed that dining with lower caste does no harm to one's religion and 97% students agreed that youth can bring social change. Majority of students and teachers believed that society can progress only if every citizen is treated equally without any discrimination. Therefore, after facing the consequences of caste carnage the students and teachers have shown a positive attitude towards lower caste people of their village and society as a whole. They can contribute to educate and bring awareness among the residents of their village to remove bad social practices through Nukkad Nataks (Street Plays) and various awareness campaigns. The investigator noted while taking interview of teachers that they are keen to remove inequality and other social evils from their village. Surely they can achieve this goal through education as an instrument. The need of the hour is that the state should also become conscious to consider the eradication of castes hierarchies as a national issue.

EDUCATIONAL IMPLICATIONS OF THE STUDY

The result of the study can be of great use in our practical life. Study of educational and social change of senior secondary school students and teachers of Mirchpur village can reveal their thoughts and attitudes towards caste system. Their views about the critical conditions faced by the marginalized sections of society. Following are some implications of the study.

1. Teachers and students can know about the level of social and educational change after the Hisar carnage and can provide right information and path to the people.
2. The study can be great help to the teacher and students as they could understand the importance of education to bring change in the society.
3. They can contribute to eliminate the caste discrimination from country.
4. Teachers can explain the hardships faced by the Dalit people of Mirchpur village and develop empathy among students for marginalized groups of country.
5. The teacher and student can prepare themselves properly to face the new challenges of the modern world.
6. The study can draw the attention of stake holders to bring change in the attitude towards Dalits and other minority groups of society.

REFERENCES

<http://www.openthemagazine.com/article/india/mirchpur-a-dog-story>

Copyright © 2017, Scholarly Research Journal for Interdisciplinary Studies

<http://www.ncdhr.org.in/ndmj/key-activities/Fact%20Finding%20Report%20Finalpdf2.pdf>

<http://www.slideshare.net/HRLNIndia/mirchpur-carnage>

<http://indianexpress.com/article/india/crpf-withdrawn-from-mirchpur-village-in-hisar-after-6-years-4418598/>

<https://subalternexpression.wordpress.com/2011/04/21/caste-atrocity-in-mirchpur-hissar-a-fact-finding-report/>

https://books.google.co.in/books?id=69T7WohuLA8C&pg=PA150&lpg=PA150&dq=research+on+Mirchpur+village+caste+violence&source=bl&ots=FX_5wRvEy4&sig=y7qTFcoJMPmvo8luFFM6jIszUAw&hl=en&sa=X&ved=0ahUKEwiDqNHJp7zRAhUDgI8KHfR0DJ8Q6AEIMDAD#v=onepage&q=research%20on%20Mirchpur%20village%20caste%20violence&f=false